surprisingly pure, in spite of all cultural influences. But in the social and political area, most has been irreparably lost. 177

Capitulum I

The Body and Its Care

A. The external appearance of a Hottentot has little that is attractive. 142 The posture of the body of neither the male nor the female of any age has 171 the dignity that is usual among the Herero in youth and early manhood. The [516] tall, slim form of the Herero has a well developed musculature in the male sex and in the female sex a moderately developed Panniculus produces beautiful forms and symmetry. This naturally heightens the attractiveness of all motions in the case of the youthful body. Only [174] a strap girdles the loins of the Herero in youth. A knee-length skin shirt covers the front and the seat, but with every step the entire line of the thigh, the slim hip line and the transitions to the groin are revealed. The body of the Hottentot is too small in spite of its good proportions and normal muscular development, and it is usually so distorted by scraps of European clothing that its [291] movements have no charm. The motions of the female bodies are somewhat clumsy because of an oversized seat and young girls who lack this ornament are quite unsteady in the movements of their limbs. [Picture. A young Herero woman (compare the figure of an older Hottentot woman on page 180)] 1/A

The limbs themselves are more delicately formed. Their hands and feet are smaller and thinner than is usually the case in adults of our race and in South Africa are only surpassed by the miniature limbs of the little Bush women.

That part of the body which we know best in ourselves and others and 192 by which we form our first judgment of a person either consciously or unconsciously, is the face. The physiognomy of the Hottentot, although ugly, attracts our attention in two ways: It is always interesting to observe spiritual animation in this strange mirror, and even more so when we become better acquainted with it through the years. And then it is a strange feeling to apply the concept of the animal species which is prompted at first glance by the contrast of our features and theirs to our own race.

A closer comparison*, taking into account the areas that correspond and

*Measurements will be given in another place.
The following accounts concern only the living body.

1/A [see p. 8B. – Analyst]

I used as the basis of my description those huts which did not yet show signs of the rapid degeneration which are seen today in all areas of Namaland culture. In twenty years will there still be any mat huts like the ones described here? Gradually they will all be a patchwork of rags and discarded objects from white households as are those of Angra Pequena. And where formerly the huts were close together (67) in a

67. P. Kolben, Caput bonae spei hodiernum etc., Nürnberg 1719 (it was available to me in a German translation in Capetown).

circle, surrounded (66), (68) by a hedge of clipped thorn bushes and

66. Th. Hahn, Die Nama-Hottentotten. Ein Beitrag zur südafrikanischen Ethnographie, (Globus, vol. XII, 1867).

68. G. Fritsch, Die Eingeborenen Südafrikas, ethnographisch und anatomisch beschrieben, mit Atlas. Breslau 1872.

joined to form a kraal (//gaũs, !haĩs), and where now scattered groups of huts (!harigu) stand together, soon there will be straight streets easily supervised by police, just as in Keetmanshoop, and finally the last traces of the native dwellings will be swallowed up by the barracks of the locations.

B. Preparation of Leather

Before the white man came to the country skins of domestic and wild animals were the only materials used for clothing and blankets by the Hottentots. Today it is hard to find traces of this custom. The traces are there but you must know how to track them down; for example there are the skin sack dresses of the women who have not quite divorced themselves from the customs of their ancestors in spite of all printed material and bright cheap cloth, and who still preserve their karosses and skin aprons. Or out in the veld one can find traces in the huts of impoverished cattle herders who can only occasionally afford the luxury of European articles and the rest of the time carry on their handicrafts as the Hottentots did 50 years ago. I learned from such people.

did 50 years ago. I learned from such people. 281

1. Tanning, /no·ro, in the broadest sense (usually women's work). [462]

a) The process itself involves the following techniques: The freshly removed skin is first spread out to dry with the hairy side up, usually on the hut so that it will be safe from dogs.

When the skin is dry and hard, it is softened up with the juice of succulent plants which are pounded (*/a·mai) into the fleshy side of the skin. [824]

The excess liquid is poured off and the skin rolled up so that it will not get dry too soon. The woman then kneels on the roll, after she has spread out flat just as much as she can work at a time. The fleshy side of the skin is sprinkled with sandstone powder and briskly rubbed (/nũʃ) with a piece of tanning stone (*/kχoms) the size of one's fist. [413]

When the sandstone has rubbed off all the scraps of meat, they let the skin get half dry again, full it (/no·ro in the narrower sense) and knead it then as they would laundry and then rub soft fat into the outer side.

The skin is now certainly dry and pliable but if it were soaked through by the rain, it would again become hard and brittle when dry. To prevent that, the skin is tanned with the crushed and softened red bast of the Acacia horrida Willd. (*basi, probably borrowed). Then the skin is placed for an hour in red bast lye, with the bark bundles wrapped in it, until it is saturated. It is half dried again, [234], and then spread out for about another half hour in a flat trench and covered (//haʃn) with slightly dampened sand. In conclusion a man takes the skin by the tail, another by the head, women and children grasp the sides and they pull and stretch it smooth. [824] [386]

Finally dried in the sun, the skin is permanently soft, rainproof and dyed a pretty reddish-brown on the inside.

b) Useful objects made from tanned skins are: α) Floor skins, ≠goʃa·n. They are the carpets of the huts. Young cattle, goats, sheep, springbok and duikerbok furnish the material. A single skin of this kind is called ≠goʃa·s. ≠goʃa·b is the large rug which consists of about six floor skins that are cut and sewn together with strips of sinews. 281 352

β) Skin covers, "Kompersen," ≠na·mti, made from sheep, jackal, Octoyon megalotis Desmar), rock-rabbit or lynx skin, used as a fur cloak or kaross, a comfortable, solid and warm article of clothing for women (see Plate X.). Today it has been almost entirely replaced by European clothing. 281 291 [177]

γ) The front apron *(!ga/e·b, 3. st.) of the boys is a skin flap, which is cut from any soft skin. Goat, rock-rabbit and jackal skins are used most frequently. (See Plate XI.) The skin is fastened to a strong belt, *//kχo·rogos, which goes half way around the body and often has a zigzag ornament. The name of this ornament, */hõ/am//hoēs, expresses the fact that a similar black and white pattern is burned into the lip of the wooden milk pail. 281 291 [531]

δ) The back apron (!gũ/s) of the girls (also specially called /gaũ·/bes as a female article of clothing) is always made of sheepskin, preferably from a brown and white or a black and white checked one. The hairs are taken out with a chisel-like instrument except for a narrow edge and wide corners. The bright edge of the fur contrasts well with the reddish-brown leather. The back apron covers the seat and legs to the knees. The bat is called se·rtsi!gũ·/bes after this piece of clothing because the flying skin of the hanging animal looks like the back apron on a woman. [413]

ε) All the fur caps, /gabati, which I saw were made from the back skin of the aardwolf. The back comb of the animal forms a comb of long bristles the length of the cap. (See Namib- Bushmen, p. 99) [Plate X. A Hottentot Woman from Keetmanshoop in an Apron. A Topnaar Hottentot Woman with a Child in Aba Skin. A Hottentot Woman from Keetmanshoop in a kaross.]

[235] ζ) The so-called "rogue's sack," /hõ a//hõ·s, should be mentioned. It bears this name because it is used for keeping little objects stolen or withheld from someone. The one pictured here is made from the skin of the "dwarf" (Cynictis). 281 415

η) A net bag is knotted from strips of chamois skin. 281 286

2. Letting the Skin Rot, /õ/õ

The fresh skin is crumpled up firmly and, wrapped in a tanned skin, set out in the sun. During the night it is placed by the fire to hasten decomposition. They also bury oxskins knee deep in the floor of the hut next to the hearth. After 3 to 4 days the skin stinks and the hairs can be easily pulled out. The skin is rolled up after depilation and a man places both his feet on it and works on it from above and below and sideways with his feet until it is soft and nearly dry. Then the fleshy side is rubbed with fat. [Pictures. Cap made from the back skin of the aardwolf. 1/6 natural size. /hõ/a//hõ/s. 1/5 natural size.] 281

1; Schultze--52A N-5 (1903-1905) 1907 FX13 Hottentot FX13
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[Between 234 and 235]

A Hottentot woman from Keetmanshoop in an apron.

A Topnaar Hottentot woman with a child in Aba skin.

A Hottentot woman from Keetmanshoop in a kaross.

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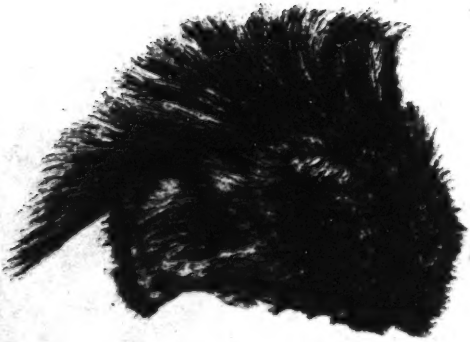
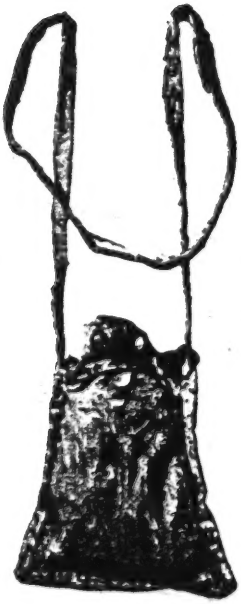
[p.235]



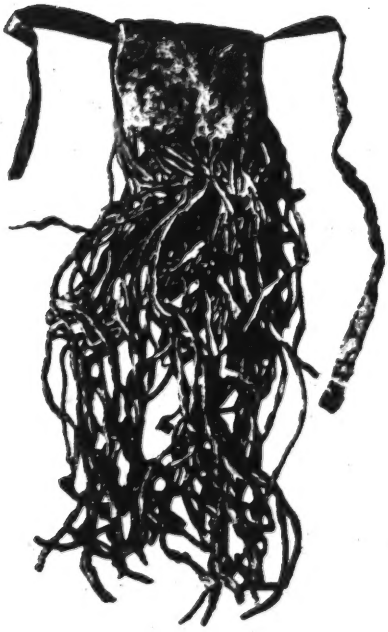
Cap made from the back skin of the Aardwolf. 1/6 natural size.



/hõ/a//hõ/s. 1/5 natural size.

1: Schultze--53B N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

[237]



Apron front of the girls.

somebody dropped a piece of tobacco -- all such things are placed in 415
the wide sack which hangs by its two straps on the hut's bracing poles.
For making it, two goat or klipspringer [Orcotragus saltator (Layard)] 281
skins are fitted together at the edges and sewn all around with sinews
except for a place in the middle of one of the sides. This opening is
just large enough for a hand. In time of need one reaches into the
sack; it is the last resource. A handful of coffee and a few pipefuls
of tobacco are certain to be found among the odds and ends that have
collected there.

f) Poor Hottentots use their pillow, ǂkχa·bis, to store tobacco. A 415
pair of square pieces of the same size are cut from the skins of goat, 276
sheep, klipspringer, or steinbok, sewn together on three sides, the
pocket then stuffed with klipspringer hair or ox hair or feathers and
then closed. If someone wants to save tobacco for hard times, he
crumbles it, cuts a stitch of the pillow, sprinkles the crumbs into the
stuffing (/kχaũb) and sews it up. In this way he keeps himself from
nibbling. He must be in desperate need before he decides to rip up
the pillow in order to separate a thimble full of tobacco from the heap
of hair.

3. Fresh Drying

a) The part of the back skin of an oryx or a cow that is to be used 294
for leather soles, is stripped off fresh, cut into long rectangular pieces
(/kχa·na, vb.) and dried hard. The stiff flat pieces are placed on a
bed of fresh cow manure, then covered with cow manure or buried in
most sand until they have become soft. Then they are rolled, beaten
with a stick until soft, dampened slightly in wet sand, cut, and used
without further treatment. The hairy side of the skin becomes the out-
side surface of the shoe sole (//ha/bo·b, also means shoe). It is to be [291 ●
assumed that sandals, /kχabu·s, were the original foot wear of the 177]
Hottentots, not the shoe pictured here [239] which they now normally
wear.

b) The skin of a goat, a young calf, an oryx calf, or a steinbok is 415
made into a large water bag, !ga/ba·b. The left front leg of a freshly 281
killed antelope is slit lengthwise and the slit extended to the area of
the front shoulder. The whole body is shelled out of this opening.
Head and legs are cut off and the openings tied up as are the anus, the

1: Schultze--56A N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

[p.239]
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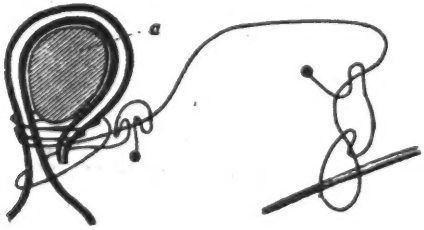
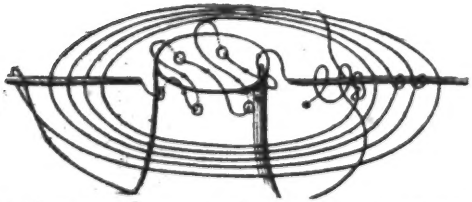
Woman's shoe.
1/4 natural size.

The stone closure of the mouth of the skin water bag. The mouth is bent around and a stone (a) is put in the bend and the mouth is fastened to itself below the stone. The little stars indicate the beginning and end of the tying thread (on the right knotted around a little piece of wood. Cf. next figure.)





Permanent closure of an opening by means of a piece of wood and string. Holes are pierced in a circle around the area which is to be closed. A small stick of wood is stuck through these holes (direction indicated by arrows). To make the wood firm, a thread is tied in the manner illustrated.

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[Between 262 and 263]

Plate XI.

A Topnaar hut under a giraffe acacia.

Hottentot boy in an apron.

Schultze--99A N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

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Plate XII

Topnaar Hottentot girl.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushman FX 10

well as grass chains and bracelets, berries and shells. Glass beads and iron or wire bracelets obtained by barter from the neighbouring Bantu peoples or from European traders are also in great demand. The men usually content themselves with leather and bark bands, worn round the arm above the biceps and on the leg below the knee.

There is no special style of hair-dressing. The hair is as a rule kept in its natural form, although occasionally the whole or part of the scalp is shaved clean. Some women, however, uncurl little clusters of hair and roll them out with fat, so that they hang down a couple of inches, making a fringe round the head, while girls often tie small ornaments such as beads or shells into their hair.

Washing is altogether unknown, save among those Bushmen who have been much with Europeans. Generally both young and old rub their face and body with fat, and powder themselves with *buchu*, a sweet-smelling powder ground by the women from various kinds of aromatic shrub. Many women carry small tortoise-shells filled with powdered *buchu*, and use a bit of soft bird's nest or else a piece of jackal's tail as a puff (Plate XI). The face and body are also often painted, especially before a dance, not only by the younger women and girls, but occasionally even by the young men. The colours found are chiefly red and black, the former obtained from clay, the latter from charcoal. Both are mixed with fat, and the mixture is smeared on with a finger.

Hottentots

With the advent of European civilization, much of the original Hottentot culture has disappeared. Their clothing especially has been almost everywhere completely replaced by garments of European pattern, and it is rarely, if at all, that the old native dress can still be seen. But from the descriptions of the earlier writers it is possible to obtain a fairly clear picture of what the Hottentots wore before European clothing became so widely adopted as now to be their universal dress.[1]

The clothing of both men and women consisted principally in front and rear aprons of skin, depending from a leather thong tied

[1] The fullest descriptions of the old Hottentot dress are given by: P. Kolb, *Reise zum Vorgebirge der Guten Hoffnung*, 1719 (new ed. by P. Germann, 1922), 84–96; Fritsch, op. cit., 309–13, 357–8, 373; von Francois, *Nama und Damara*, 205–7; Hahn, "Die Nama-Hottentotten," 307; Schinz, *Deutsch-Südwest-Afrika*, 83–6; Schultze, *Aus Namaland und Kalahari*, 233–52 *passim*, 207–11 (decoration); Sparrman, *Voyage to the Cape of Good Hope*, i, 183–94 (dress and decoration).

round the waist. The front apron of the men was a small piece of jackal or wild cat skin, shaped somewhat like a pouch, with the fur turned outwards, and barely sufficing to cover the genitals; while from behind hung a large triangular piece of soft dried skin, with the broad part downwards, which they would draw under them when they sat down. A simple little skin pouch was also tied to the waist-belt to hold a few personal possessions, such as the pipe and tobacco.

The women wore a large triangular rear apron, two ends of which were tied in front, while the third, hanging down behind, fully covered the buttocks and reached down to the knees. From the knot in front depended another apron, not quite so big; its lower part was cut into long thin strips to form a fringe, and was variously decorated with shells, beads, and other trinkets. Beneath this a smaller apron, not ornamented, was sometimes worn as well; it served more strictly the ends of modesty, and was drawn beneath the legs when the women sat down. A leather strap or sometimes a long string of perforated ostrich eggshell beads was also passed round the waist above the aprons, and on this girdle were tied tortoise-shell boxes containing powdered *buchu*.

The upper part of the body was generally left bare, but in wet or cold weather a kaross was worn by both men and women. It was made preferably of sheepskins or of several jackal or wild cat skins sewn together with sinews, and was tied with a strap across the breasts so as to hang over the shoulders. In winter the hairy side was turned in, in summer it faced outwards.

Nowadays all the men have European coats and trousers; only the women, more conservative, sometimes still wear their old-fashioned skin apron under a cotton or woollen petticoat and print dress.

Sandals of thick skin, tied round the ankle with thongs, were put on for long marches. The women wore at all times a pointed skin cap, and to this day Hottentot women always keep their heads covered, although now they prefer to use large coloured kerchiefs, which have become one of the most common articles of trade with them. The men generally went with their heads uncovered, although in wet or cold weather a sheepskin cap might be worn with the hairy side turned inwards. Nowadays the broad felt hat is largely worn.

The style of ornament has equally changed. Both men and women still carry small leather pouches hung round the neck, and containing the knife, pipe, tobacco, money, etc. Little horns, tortoise-shells,

2: Schapera E-4, 5 (no date) 1930

FX13 Hottentot FX13

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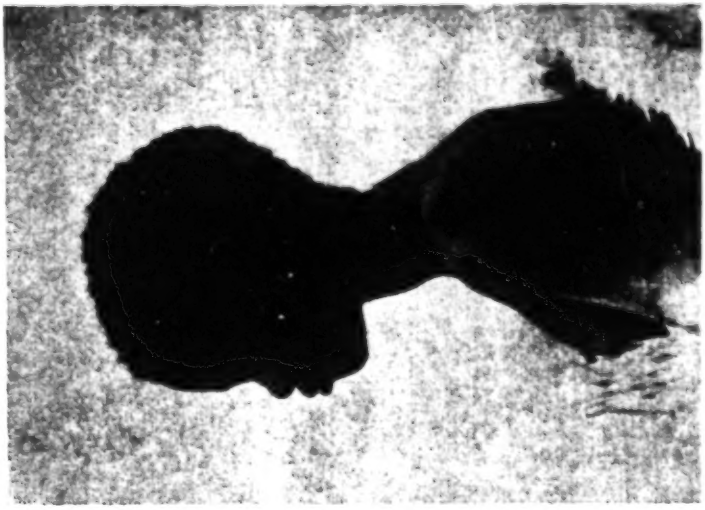
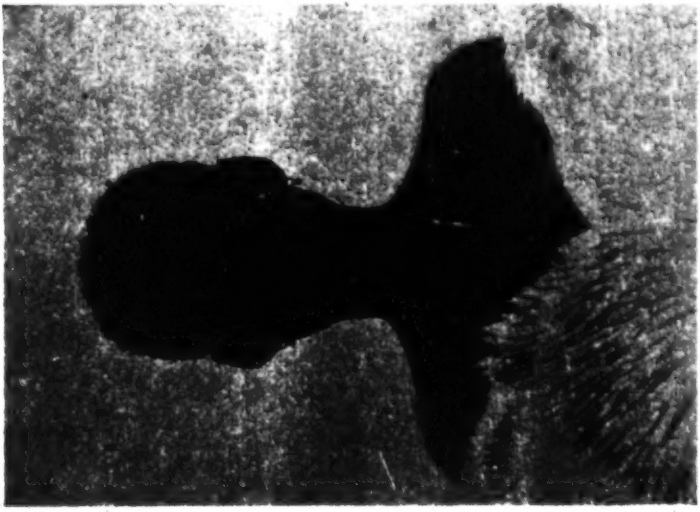


L. Schultze

TOPNAAR GIRL WEARING SHEEPSKIN KAROSS



881 574 Immediately she is in the hut, her relations commence slaughtering animals to provide in her honour the feast known as *kharu ǂap*, "menstruation killing." All her nearer relatives contribute to this killing, even her older married brothers, if she has any. Everything slaughtered must be female, and above all a heifer must be provided. The entrails, pluck, etc., of these animals must on no account be eaten by any relative, either maternal or paternal, of the girl. The visiting friends enjoy them. This *kharu ǂap* is the great feast for the women, all who have already passed through the puberty rites being able to take part in it. The only exceptions to this rule are that no menstruating woman may eat of the meat, "lest the girl's period never stop," nor any pregnant woman, "lest the girl's period stop never to return." No man or boy either was formerly supposed to take any part at all in the feast, but nowadays, owing to the extreme poverty of the people, males are allowed to share the meat of all but one of the first animals killed. The women cook and eat the meat outside the hut, while the *aba tards* takes her share, always part of the outer flesh, inside. The girl and her friends remain in the *kharu oms*, drinking plenty of milk and eating all the meat they can. As the time of her seclusion draws to a close, the feasting takes on bigger proportions, regulated always of course by the relatives. The young people of the kraal begin practising the reed dance, and the girl's friends, both male and female, play and dance round the hut in which she is confined. Then, at last, the day before she is to come out, a long series of purification rites takes place.

[841] [343] [535] 881 783

First, during the day, the *aba tards* enters the girl's enclosure, and cleanses her of all her *axa /uip*, child dirt. This is very thoroughly done with melted butter and moist cowdung, every inch of the girl's body being well scoured. The *aba tards* smears the salve all over the body of the girl, and after allowing it to dry slightly rolls it off again with the palm of her hand. She then collects it carefully, and hides it in an ant-heap or animal's hole when no one is looking. The girl is now given a complete set of new clothing, the old woman carrying off the discarded one. In former days it was at this time that the girl changed her maiden's apron for the full woman's dress; hence these puberty rites are sometimes referred to as the *broek-kaross slagt*, from the Dutch term *broek-kaross* (lit. breeches-kaross) applied to the woman's rear apron. Next the girl is led into the outer hut by the *aba tards*, with whom she prepares a meal for the other women assembled to meet her. Nowadays she prepares tea or coffee, but

[291]

2: Schapera E-4, 5 (no date) 1930
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Nama
Cape Hottentots

by them, although the technological processes involved are dealt with to some extent by Kolb and more fully still by Schultze. But the social side of the industries—forms of work, economic motives, division of labour, and so on—has received hardly any attention at all. It is difficult therefore to give an adequate picture of the industrial activities of the Hottentots. This difficulty is increased by the fact that ever since contact with Europeans was established there has been a gradual substitution of European goods for native products, until at the present time the productive work of the Hottentots, where it is still carried on, has to a considerable extent acquired a new character.

The main economic unit in Hottentot life, as far as one can judge, is the family. Each family not only has its own herds and flocks, thus providing for the greater part of its subsistence, but in a large degree also manufactures the objects required for its domestic purposes. The construction of the huts, the making of whose mats is still an important native craft, has already been described. The other forms of industry may be grouped under the main heads of skin-dressing, netting, pottery, wood-carving, stone- and metal-work.

Before the Europeans came into the country, the skins of domestic animals and game provided the sole material for the clothing of the Hottentots, as well as for a number of other objects. Nowadays, except perhaps in a few remote places, clothing is almost entirely of European pattern and material, but skins are still used for other purposes. Among the Cape Hottentots, it would appear from Kolb's account,[1] the preparation of skins was mainly the work of the men. Skins used for making clothing, karosses, etc., were dressed by the craftsman repeatedly rubbing into the fleshy side as much fat as possible, and then beating them hard with the kirri, until they became quite tough and smooth; or they were alternately rubbed with cowdung and fat, and then carefully dried in the sun. They were then sewn together with sinews, generally taken from the back of an ox, the pointed leg-bone of a bird being used as an awl. Ox hides were either used for lining the hut, or cut into thongs with which objects were bound on the backs of pack-oxen. To loosen the hair the fresh skin was sprinkled with ashes and water, then rolled up and exposed for a day or two to the heat of the sun, and after depilation it was rendered supple by being rubbed in with fat. Finally, if required for thongs, it was pegged out on the ground and cut into long strips of about the same width by means of a sharp iron blade.

[1] Op. cit., 110–12.

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

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Hottentot.

[facing p. 108]

5: Vedder M-5 (ca. 1910) 1928

FX13 Hottentot FX13

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Hottentot Woman.

[facing p. 109]

by their names. In their communications they have titles of honour in accordance with the degree of relationship. 593 576

It might be mentioned here that the missionaries have succeeded in introducing family names which were unknown to the Nama before. These family names are derived from the Nama language, the heathen names of the grandfathers and great-grandfathers being changed into the family names of the grandchildren and great-grandchildren. Only the Orlam tribes have family names which were given to them by their masters in the Cape, *e.g.*, Teapot, Vlermuis, Afrikaner, etc., etc. 551 [619]

8. Their old national dress is very seldom worn. It consisted of home-dressed skins which were worn as aprons in front and at the back with a leather belt; and a large skin which served as a cloak and blanket and, twisted over the right shoulder and underneath the left arm, served as a bag for the gatherer of veld-kos. 291

At present both men and women go clad in European clothes. Coloured designs are preferred. While the Herero women have clung to the mode of dress introduced by the wives of missionaries 60 years ago, the Nama has not adopted any permanent national dress for the women and girls. [177]

9. Instead of the old anointing of the body with fat, they have resorted to cleaning themselves with water and soap, although everywhere Nama, who regard the application of soap and water as detrimental to health, are still to be found. 302 [515]

The habit of the women to powder their bodies with "buchu" which they make for themselves by powdering a great variety of shrubs and roots, is still in vogue to-day, and there are still women who hideously paint their faces with a blackish red salve during the period of menstruation, or early pregnancy and on cold winter days. [841 843]

10. The Nama is not miserly or avaricious. What he has in the form of food or other means of enjoyment he shares in the first place with his family and also with strangers. 574

To smoke alone or to eat a piece of bread which has been obtained accidentally is regarded as very unbecoming. Servants who labour for Europeans and receive their food there are wont to carry part of a special tit-bit home to share it with their people, unless the master, not knowing the Nama custom, should demand that all be eaten before his eyes so that his servants, for whom it is intended, may have the benefit of it and not strangers. [576]

11. The Nama is decidedly inclined to sociability. It is his wont to squat or sit on a low chair near the fireside at night and to tell to the last details and discuss the news of the day; nor do they separate till very late in the night. The Christians like sitting round the fire at night untiringly singing their songs and hymns. They still take great pleasure in the Reed-dance on bright moonlight nights. On 571 535 [521]

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

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from the fields of some free farmers over there;[8]) and even to-day they still keep up this practice. They comprise about three or four hundred men capable of bearing arms, apart from women and children;[9]) and subsist upon prime sheep and cattle. They are subject to a chief named Chora, who has a brother called Gaking; both go about in greasy skin cloaks, which are amongst them a sign of great wealth in livestock.

Goringhaiquas.

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The Goringhaiquas[10]) our countrymen term Capemen, because ever since we have been there they have always lived the nearest of all the Hottentots to the Cape of Good Hope, claiming the place as their own. They exceed the Gorachouquas in numbers, both together totalling about one thousand able-bodied men,[11]) and inhabit some ninety-five mat-covered huts. They are subject to a chief whose native name is Gogosoa; but our countrymen call him the "Fat Captain," which, owing to his enormous fatness and protruding paunch, is remarkably apt.[12]). In 1662 he was, according to the accounts of men already there, quite a hundred years old. He had two sons, the older named Osinghaikanna and the other Otegnoa.[13]) They both, especially the former, always tried to overrule their father, old Gogosoa, and to play the part of master, attempting by every possible means to do away with him, and so obtain the chieftainship first for the elder and then for the younger.[14])

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[11])van Riebeeck (*Letters Desp.*, iii, 239) gives their numbers as "about 300 men capable of bearing arms." Dapper's mistake is easily understood if we assume that he or his informant confused the Goringhaiqua and the Gorachouqua in this respect.

[12]) In van Riebeeck's journal he is often referred to as "the fat captain," "the fat old man," "the thick fat captain," etc.

[13]) van Riebeeck's journal mentions three sons of Gogosoa, viz. Oringhkhimma (elsewhere Osinghkamma), called Schacher by the Dutch; Khuma, alias Jan; and Otegno, alias Peter (D. Sept. 28, 1658).

[14]) van Riebeeck says of them in this connexion: "They are a bad lot, who do not respect their own chief Gogosoa, the old man, more than a child. By birth the latter was their true chief . . . Yea! they sometimes ignored him altogether as a beggar. This had also become evident to us, so that we had daily fed him well as a poor man. That they still retain him is more for the sake of appearance than reality, as Osinghkamma, his eldest son, is playing the chief, and cared too little for his father" (D. Dec. 1. 1661).

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Cape Hottentot

They
subsist, close to the Kochoquas or Saldanhars, upon very 619
fine cattle, their only hope and trust, considering that in [231]
the dry summer time they have nothing else upon which
to live.

So much of the Hottentots named Gorachouquas, Goringhaiquas, Goringhaikonas, Kochoquas, Great and Little Karichuriquas and Hosaas, who are found close to the Cape. Further inland are the Chainouquas, Kobonas, Sonquas, Namaquas, Heusaquas and Hankumquas, although some do not include the Kobonas among the Hottentots.[34])

CHAINOUQUAS.

The people named Chainouquas[35]) in the local vernacular are at present withdrawn fully three months' journey inland, huts, women, children, cattle and all; and dwell, according to the statements of the other savages, very near [162
to the country of the Kobonas. They do not number more 231]
than about four hundred people, but are rich in cattle.

The Chainouquas are under a chief named Sousoã, an old 619
man, who had two wives, both now dead. He has a son, 622
Goeboe, whose right leg was stamped upon and crushed by
an elephant, with the result that owing to putrefaction he
cannot now use it at all. When the Chainouquas break
up their villages, this Goeboe has to ride on an ox, on to
and down from which he must be lifted. His wife is named
Kamisoã. The clothing of Chief Sousoã is a fine leopard [291]
skin, with the spotted and more attractive side turned in,
while the unsightly fleshy surface, well greased according to
local custom, faces outwards.

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way for them, and come to greet the king with presents of cattle, etc., to show the obedience they owed to him" (D., Sept. 21, 1660). 619
About 1666 the Chainouqua began to be called Soeswas, Soesequas, 622
Soeswaquas, etc., by the Europeans, though the old chief Sousoa, from whom the new name was derived, had died in 1664 (Theal, *op cit.*, 155; D., Feb. 25, 1664). In 1672 two leading men of this tribe, "on behalf of their minor chief Dhouw", ceded to the Dutch "the district of Hottentots Holland adjoining the Cape, with all its lands, streams and forests, together with False Bay . . . in return for merchandize amounting in value to £800. The goods actually transferred were worth no more than £6 16s. 4d. (Theal, *op. cit.*, 200-201). The principal Cnainouqua centres were at Knofflock's Kraal R., a tributary of the Palmiet R., at Bot R., and at Tigerhoek (Maingard, *S. Afr. J. Sci.*, xxviii, 495-6).

Africa [illegible] Karichuriquas and Hosaas.—Am.]

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NAMA

In the same year thirteen volunteers were again sent out for the same purpose.[44]) They set out on the 14th November, and on the 13th February in the following year twelve of them returned, for one was unfortunately mutilated and killed by an elephant. They reported that they had been over a hundred miles inland, without being able to find any Namaquas; but that, near where the Namaquas had camped the previous year, they had come across a settlement of the Hottentots named Great Karichuriquas, who told them that the Namaquas had trekked very far inland, and that there was no chance this year of reaching them. Both this and the previous expedition for gold thus turned out to be fruitless.

The Namaquas, according to the discoveries of our countrymen,[45]) are people of big stature, not far from gigantic; strong in numbers, and with many children. They own many goats, of the same appearance as here in Holland, as well as sheep, which they barter from the Brygoudys, who have them in thousands.[46]) There also many large gourds are found growing wild, in which they store their milk.

The women are beautifully formed and with well-proportioned limbs. They all go with dressed animal skins fastened round the body, although not so greasy as at the Cape. These skins are decorated with many Cambayan glass beads, bartered for cattle from the Portuguese far inland in the districts of Monomotapa, Kortada, Bellugarins, etc.[47]) The men bind a plate, very artistically made of

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great deal whisperingly before they gave it" (D., March 11, 1661). Van Meerhoff simply says: "Towards evening the king's son brought us another sheep and a young goat, which we were obliged to accept." It is evident from van Riebeeck's statement that none of the Cape Hottenots at this time possessed goats. The Naman obtained their goats (not their sheep, as stated by Dapper) through barter with the BaThlaping, a Chwana (Bantu) tribe, whom they called Birina (Biriqua, Briqua, Bryckje, etc.), i.e. goat people (from biri-, goat).

47) In the "Instructions" drawn up for the party which left for "Monomotapa" on Nov. 11, 1660, under Jan Danckerts occur the names: "Cortado, on the river Infante, situated about 40 Dutch miles from the sea shore, and about 110 in a north-easterly direction overland from this . . . thence, further N by E, about 40 miles further, is situated, besides other places on either side, a town named Belugaris, on the river St. Lucia" (D., *ut cit.*). The idea that the Namaqua traded with the Portuguese was suggested to van Riebeeck by a message from the chief of the Great Charichuriqua sent through Meerhoff (D., April 23, 1661); there is no concrete evidence to support it. *Cambay*, the chief town of the State of Cambay, province of Gujárat, Bombay Presidency, was in the 17th century a noted centre for the manufacture of agate cups, beads, etc.

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NAMA

000 De vrouwen gaen moeder-naekt, en hebben niet dan een klein velleken, gelijk dicht aen de kaep, voor haar schamelheit gebonden, en dragen aen een stok op het hooft, gelijk de *Sonquas* vrouwen, voor het steken der zonne, des zomers zonne-schermen van struis-veren.

Ieder *Namaquas* heeft altijts een klein licht en frai stoeltje, gemaekt van hout en tou, zonder yzer of koper, aen den arm hangen, dat zy overal by zich draeght, om daer op te zitten.

De bestiering staet aen eenen koning, geheten *Akambia*, die drie zonen heeft van een ongemene lengte.

BRYGOUDYS.

Noch verder te lande in, dan de *Namaquas* leggen, woont een ander volk, genaemt *Brygoudijs*, daer af weinigh by onkunde te schrijven valt, naerdien zy noit by d'onzen gevonden zijn.

Het is, 't geen d'onzen, die noit deze volken hebben kunnen vinden, aen de kaep, uit den mont der *Namaquas* hebben, een talrijk volk, en zoo magtigh en rijk van vee, als alle de *Hottentots* ontrent de kaep van goeder hope.

De *Namaquas* en de *Brygoudijs*, voeren tegen elkandre sterke oorlogen.

HEUSAQUAS.

De *Hottentots*, genaemt *Heusaquas*, leggen ontrent noord-west-waerts van de kaep van goeder-hope, zeer verre en diep te lande-waerts in. Weinig kennis hebben d'onzen aen de kaep tot noch toe van den wandel en omgangh dezer volken bekomen, en niet dan uit den mondt van andere Hottentots; aengezien noit iemant hun woonplaetsen gevonden heeft, nochte noit zijn meer dan drie van hen aen het Fort van goeder hope geweest, die met

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301 ● 291 [48]) Van Riebeeck says more accurately: "Ivory also seems to be more abundant among them than among the Cape Hottentoos, as may be observed from the very thick arm rings which they wear of it on their arms, as well as from the rare plates of the same article on a beautifully pleated and prepared skin worn like a little apron before their private parts" (*Letters desp.*, iii, 244).

352 [49]) Van Meerhoff merely says: "The king sat on his chair a little distance off. This chair is a round piece of wood three or four fingers thick, beautifully ornamented with beads, and is generally carried with them wherever they go". This one can hardly interpret, as Dapper does, to imply that every man had a stool of this sort.

[50]) See above, n. 46. Van Riebeeck gives the name first as Bryckje (March 10, 1661) and later as "Brygoudys, ere this wrongly mentioned as Brichje" (Apr. 23, 1661).

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NAMA

ivory, in front of their private parts,[48]) and wear a bracelet of the same material on the one arm, as well as many copper rings. The women go about stark naked, having nothing but a small bit of skin tied in front of their pudenda, just like those at the Cape. In the summer they wear on the head, like the Sonqua women, a sunshade of ostrich feathers tied to a stick to protect them against the rays of the sun. Every Namaqua always has hanging from his arm a light and pretty little stool made of wood and cord, without iron or copper, which he carries with him everywhere to sit on.[49]) The government is in the hands of a king named Akambia, who has three unusually tall sons.

291 ● 301 352 622

BRYGOUDYS.

Still further inland than the Namaquas live another people named Brygoudys,[50]) of whom but little can be written owing to lack of knowledge, as they have never been found by our countrymen. But according to what our people at the Cape have heard from the Namaquas, they are a numerous people, and as powerful and rich in cattle as all the Hottentots at the Cape. The Namaquas and Brygoudys wage strenuous wars against one another.[51])

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HEUSAQUAS.

The Hottentots named Heusaquas[52]) lie approximately northwest of the Cape, very far into the interior. Hitherto our countrymen at the Cape have found out but little about their mode of life and customs, and that only from the descriptions of other Hottentots; for no one has ever come across their settlements, nor have more than three of them

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51) Both expeditions to the Namaqua in the early part of 1661 came back with news that the former were on hostile terms with the "Brygoudys" (D., 10/3/61; 23/4/61).

52) Also referred to as Hessaqua, Hassequa, Essaqua, etc. First mentioned in the Dagverhaal (Sept. 27, 1660) when Eva told Riebeeck of "a certain other tribe called Hesaquas, which we had never before heard mentioned, regular dagga makers of the Hancumquar . . . Their language differed greatly from that of the Saldanhars, so that they could not understand each other, except through an interpreter." Van Riebeeck mentions them in his final list of tribes, but only to say that they had not yet been at the Fort, except for an emissary from their chief (*Letters desp.*, iii, 241; cf. D., Feb. 11, 1661). Their name survives in Hessequas Kloof, in the district of Swellendam, where they appear to have had their grazing grounds, moving gradually further east (see Maingard, *op. cit.*, 496, who also suggests that their name may mean "the men of the woods", from *heib*, tree, *-se*, adj. ending, *-qua*).

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Dull-witted, dirty and coarse as these people are, they yet seem to preserve the law of nations as inviolate amongst them as it is among the most polished nations of Europe. Apart from the fact that they have shown this in several incidents, we can take as an example the answer given by the Goringhaiquas or Capemen, who in 1659 had fallen into strife and discord with our countrymen, to the question why they were troubling us and stealing away our cattle: they replied that they were doing so for no other reason than to avenge the suffering and injustice they had experienced at our taking away and sowing their lands, as has already been described [63]).

In generosity and loyalty to those nearest them, they appear to shame the Dutch. For instance, if one of them has anything he will willingly share it with another; no matter how small it may be, they will always endeavour to share and divide it amongst themselves in a brotherly manner [64]). It is true that stealing does sometimes occur among them, owing to their consumption of the root *dacha*, which they mix with water and drink, thereupon becoming drunk and unwittingly driven to excesses. Others, hard pressed by poverty, also try to smuggle away something here and there; but if discovered they must pay for this with their lives. They are, however, unashamed, and for a small piece of bread or tobacco will expose themselves entirely to your gaze [65]).

There appears nevertheless to be also a spark of dignity among them: for when they come to our countrymen at the Fort, they put on their most greasy and foul-smelling skins, and decorate their ears and throat with red and brasscoloured beads, deeming themselves then most beautifully arrayed.

They also possess a keen sense of pride, no matter in how bad and wretched a state they live; for one village will not yield or bow to another, but would far rather offer it war instead. The victor not only plays the part of lord and master on this occasion, but invariably also conducts himself arrogantly towards his conquered enemy.

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respect renders him an object of public scorn (Schapera, *op. cit.*, 320).

[65]) Sir Thomas Herbert, writing in 1638, says of them: "I cannot commend their modesty, the women (upon receipt of anything) returning her gratitude by discovering her shame, a curtesie taught them by some ill-bred Boore, our men I hope have more civility" (*Some Yeares' Travel into Asia and Afrique*, 16.) Cf. also Ten Rhyne (below, p. 115).

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CLOTHING OF THE MEN.

The clothing of the Kafirs or Hottentots is singularly sordid and mean, and of little interest. Most of the men have only a sheep's fleece or sealskin or rock-rabbit hide, or the skin of some other animal, rounded below in the shape of a cloak. This is tucked over the shoulders, covering the upper and lower parts of the body down to the buttocks, and is fastened under the chin. The furry or hairy side is commonly turned either outwards or inwards. A cloak of this kind consists of three portions, cleverly stitched together with animal sinews instead of thread (just as instead of steel or iron needles they use a hard and sharp little thorn, with which they can manage very well in the absence of steel). The Heusaquas go about dressed somewhat differently from the Hottentots at the Cape; their little skin cloaks are full of leather strips sewn on and dangling down.

Apart from this, their customary garment, they wear on journeys still another sheepskin, which hangs with its woolly side outwards over the skin already mentioned.

The head is covered with a cap made from the skin of a young lamb, with the hairy side turned in, and with a little pommel on top. They put this on at night or when it rains. Their shoes consist of quite flat and uniformly level patches of tough rhinoceros hide, which cannot be worn out, fastened to the ridge of the foot by two leather cross-strips, and at the back by a heel-band, similar to that worn by the Capuchin friars. The genitals are covered over with a tiny bit of wild bush cat, spotted leopard or jackal skin, fastened at the back with two little dangling riems.

CLOTHING OF THE WOMEN.

The clothing of the women is also a cloak, usually of sheep skin, which is worn over the upper part of the body, with the woolly surface inwards, and is somewhat longer than that of the men. In addition, they have another skin tied round the lower part of the body, to cover the naked buttocks, and a small rectangular bit of skin in front of the pudenda. On the head they also wear a fairly high and wide cap, made from the skin of a sheep, rock-rabbit or seal. They tie this to the head with a broad strip of

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sheepskin, almost in the same manner as the Friesland or Molquerer women wear a broad linen cap or clout, loosely tied with a wide band. In other details of clothing they cannot be distinguished from the men. Their shoes also are made in the same way and of the same material as those of the men.

Ornamentation.

Just as their clothing is sordid and mean, so too their bodily adornment and decoration is slovenly in style rather than tidy. The men have their hair decorated with small copper plates, doits, small white horns and big coral beads. From some spots they shave it off altogether, leaving patches here and there, just like spaniels are shaven here at home. They pluck out all the hair from the chin, and paint or smear the face to make themselves black, which is held to be a great decoration amongst them. So, too, they smear their bodies and faces with grease and fat, so that altogether they are beastly, savage, coarse and dirty in habit, and consequently look as if they never wash. The Beachrangers, or Hottentots living along the shore of the Cape, are accustomed to come to the ships of the Dutch, when they make at once for the cook's kettle, to smear and streak themselves with the grease and soot upon it. Even the chiefs deem it a decoration to be done up all over like this. Some have for decoration chipped their own skins with notches and cuts,[66]) into which they put some fat or grease, with the result that they come to stink excessively, giving out such a fearfully strong odour that you are aware of their approach a hundred yards away.

Men and women with many cattle smear the outer sides of their cloaks and caps soft with fat. This is a sign of wealth; for no common Hottentot, poor in cattle, is ever seen with a greasy cloak, wearing his instead dry and unsmeared. Thus the Goringhaikonas or Watermen, none of whom have any cattle and who are consequently very poor, all wear dry, unsmeared cloaks; except for their chief Choro,[67]) who, like his brother, has greasy skins

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[66]) Scarification seems to have been employed amongst the Cape Hottentots, and still is among the Naman, not for decoration but in connexion with many different ceremonies, such as the boys' puberty rites, hunting rites, remarriage, etc. The person officiating makes a number of small cuts on the body of the individual concerned, and the wounds are rubbed with ashes, producing slight permanent scars (Schapera, *op. cit.*, 72).

[67]) *Sic.* Choro was the chief of the Gorachouquas, not of the Goringhaikonas.

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hanging round his body. So, too, almost all the chiefs and kings, and the daughters of the kings, go about wearing very greasy sheepskins, like the King of the Kochoquas, among others, his subordinate king, the third lord of his kingdom, and his daughter Namis.

They adorn both ears with big bunches of coral beads, their principal ornament and wealth, which they barter from our countrymen with cattle. Some of these bunches contain nine, ten or eleven strings, each string weighing about a quarter of a pound. Wealthy Hottentots, in particular, adorn their necks with chains of red and yellow copper beads, which they make themselves. They also wear an ivory bracelet round the arm, and on the wrists hang rings of copper (their principal ornament and display) or of a metal between gold and silver.[68]) They carry so many of these rings that their arms ache and at times begin to fester, but still they do not remove them. Another decoration worn round the neck, both by day and at night when they are asleep, is the guts of certain animals, with fat and all, fresh or stinking, twisted two or three times about each other. Both men and women also have their legs hung full of rings of dry gut, partly as protection against the sharp jabs of thorns, but partly also to produce a rattling sound when they amuse themselves by dancing. The men carry tobacco, pipes and other trinkets in the rings of gut round their necks, instead of in a bag.

Some also hang certain roots round the neck, which they fetch far inland from river soil. On a journey, when they camp at places dangerous because of lions, leopards or hyenas, they sit round the fire (kindled wherever they rest for the night, in order to keep off the wild beasts), and chew these roots to small pieces and fragments. These they then blow and spit out around them, firmly believing that no animal can withstand the smell and taste of the roots (which actually are odourless and tasteless), nor be able to come up to them, so that they can lie there peacefully all night through.[69])

When going about, they usually have in the one hand an ostrich feather, or a stick with the tail of a wild cat

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[68]) Hondius, from whom this sentence seems to have been lifted, merely says: Zy hebben ook Arm-ringen van een stoffe tusschen Goud en Koper gelykt ("they also have arm-rings of a material which looks like something between gold and copper"). In all probability the reference is to raw native copper.

[69]) The use of amulets by the Hottentots was by no means uncommon, and protective rites such as that described by Dapper have persisted down to the present day (cf. Schapera, *op. cit.*, 394).

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301
415
844
847

HOW THE HOTTENTOTS TREAT NEW-BORN BABES.
(Notice in the background the child exposed to death in the grass, and another being buried alive in the side of a mound.)
[*After Kolb.*

[facing p.54]

9: Ten Rhyne D-5 (1673) 1933
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Cape Hottentot

2. Alteram *Namacquaes* constituunt, hunc sibi peculiarem in vestitu servantes ritum: quod ubi alii vulpino, caprinove corio, hi ex elephantino dente contextis canistellis pudenda tegant, vix penetrabilibus aliis tutiores in bello scutis.

3. Hos sequuntur *Sousvas*, ejusdem cum nostris Hottentottis ingenii & indolis.

4. Hinc *Sonquas*, quibus sontica* de caussa a nostratibus ereptae sunt pecudes, ut silvis degentes alimoniam ex desertis, ferarum praesertim venatione petere cogantur.

4. His affines sunt *Gregoriquas*.

6. Inimicum agmen claudunt *Honnimas*, quibuscum nostrates ob dira municipum homicidia bella gerunt. Quorum *praefectus supremus*, *Honnima* dictus, claudus etiamsi senex; strenuus tamen miles est.

7. Illi vero, qui inter nostros securi arcem frequentant, auxiliares in terrestri bello copias componunt. Eorum praefectus generalis *Claes* appellatur, & ab illo secundus *Capteyn Cuyper*, egregii uterque & vafri milites, non semel a me visi, mera cum nudipeda plebe mendicabula: sic huic, sex stipatoribus comitato, emendicatum *tabaci* frustulum pluries dedi, Gallice tantillum cum eodem locutus.

* Ten Rhyne is fond of puns. He has a similar play on words (p. 90) about Table Mountain and the table of the Governor. B.F.

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7) See above, p. 34.

8) A misleading description; the garment referred to was a little apron, consisting of an ivory tablet attached to "a beautifully pleated and prepared skin" (see above, p. 38). Ten Rhyne is incorrect in saying that the Cape Hottentots wore goatskins, for none of them possessed any goats.

9) Van Meerhoff describes these as "shields of double ox hides, which are dry, and so large that they can completely shelter themselves behind them" (Godée-Molsbergen, *op. cit.*, i, 58).

10) The Chainouquas (see above, p. 26), whose present name was derived from that of their chief Souswa.

11) Bushmen. Ten Rhyne is of course mistaken in saying that they were deprived of their cattle by the Dutch and so forced to a hunting mode of life; they were characteristically hunters, and possessed no cattle save what they could steal from the Hottentot tribes. But in 1669 Cruse encountered a band of Bushmen with a large herd of cattle which they had probably stolen, and when these Bushmen attempted to seize his merchandize, he and his men retaliated by shooting upon the Bushmen and seizing all their cattle. Ten Rhyne is probably referring to this incident. (D., Jan. 26, 1669: Moodie, *Record*, 303-4).

12) Called *Karichuriquas* by Dapper.

13) *i.e.* Gonnema's clan of Kochoqua (see above, p. 23). The causes of their war with the Dutch have already been referred to (p. 88).

9: Ten Rhyne D-5 (1673) 1933

FX13 Hottentot FX13

Cape Hottentot

Nama

2. The second tribe is that of the Namaquas.[7]) They maintain the following fashion in dress peculiar to themselves: whereas the others wear skins of foxes or goats, they cover their nakedness with a lattice of elephant's tooth.[8]) They are better protected in war than the rest, having almost impenetrable shields.[9])

3. After them come the *Sousvas*,[10]) with the same mental and physical equipment as our Hottentots.

4. Next are the *Sonquas*,[11]) who for just occasion were bereft of their cattle by our countrymen, with the result that they live in the woods and are forced to seek a means of livelihood in the desert, chiefly by hunting wild animals.

5. Their neighbours are the *Gregoriquas*.[12])

6. The *Honnimas*[13]) are the last of this hostile array. With them we are at war by reason of divers murders perpetrated on our countrymen. Their chief captain, *Honnima* by name, is old and lame, but a vigorous soldier.

7. Finally those who mingle freely with our men about the Castle form auxiliary troops. The general in command of them is called Claes, and the second in command is Captain Cuyper,[14]) both excellent soldiers and tacticians. And indeed I myself have often seen them, a pair of beggars, with their ragged crew at their heels. To the latter, with his retinue of six attendants, I have often supplied the pinch of tobacco for which he begged, holding a little conversation with him in French.

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[14]) Claes (Klaas, known to the Hottentots as Dorha) was head of a Chainouqua clan. He first came into prominence about 1672, and was for many years a firm supporter and cattle trader of the Dutch, and regarded as their most faithful ally. He was on hostile terms with Gonnema, and fought against him in the war of 1673-77, hence Ten Rhyne's reference to "auxiliary troops". "Claas with his rival Captain Koopman became chiefs of the Chainouquas on the death of Sousoa. In 1691 he was confined on Robben Island by Simon van der Stel for robbing Koopman of his cattle. Koopman during his exile took the wife of Claas. When he returned from banishment to his grazing grounds beyond Sir Lowry Pass his wife attempted to rejoin him. She was overtaken by Koopman and stoned to death. Claas was killed in the winter of 1701 while searching for a strayed or stolen ox near Koopman's kraal" (Mossop, *V.R.S.* 12, 209 n). Cuyper (or rather de Cuyper, "the cooper"), first mentioned D. July 6, 1666, was head of one of the Goringhaiqua kraals. In the agreement of May 5, 1672, by which "the minor chief Dhouw, hereditary sovereign of the country called by us Hottentoos Holland," sold that land to the Dutch, reference is made to "the Hottentot chief Dackkgy (alias Cuyper, stadhouder and guardian to the prince") (!) (Moodie, *Record*, 318-9). It is interesting to note how, within twenty years of the settlement at the Cape, the names of the local Hottentot clans and tribes had already fallen into general disuse, the different groups being more commonly known by the names of their headmen or chiefs, while only the more remote groups still bore their tribal names.

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Cape Hottentot

All the Hottentots whom I at least have seen have slender and finely-knit bodies, matching the small musculature of their limbs; their noses, as with most African and Asiatic peoples, are snub, their foreheads low; they are thick-lipped, and have curly woolly hair, shaved into various patterns; they go naked except for a light covering of skins on the chest and belly.

The women may be distinguished from the men by their ugliness. And they have this peculiarity to distinguish them from other races, that most of them have dactyliform appendages, always two in number, hanging down from their pudenda. These are enlargements of the *Nymphae*[16]), just as occasionally in our own countrywomen an elongation of the clitoris is observed. If one should happen to enter a hut full of women — the huts they call *kraals* in their idiom[17]) — then, with much gesticulation, and raising their leathern aprons, they offer these appendages to the view. A surgeon of my acquaintance lately dissected a Hottentot woman who had been strangled[18]). He observed these finger-shaped prolongations of the *Nymphae* falling down from the private parts, two nipples in one breast, and various stones in the pancreas. What is more, the Governor, whose word can be absolutely relied upon, added the following: "I too owned a remarkable stone. It was cut from the middle of a man's testicle, and, on account of its diamond-like brilliance I had it set in a ring. But I made a present of it to the King of the Negroes, a superstitious fellow, who displayed a profound belief in its power as an amulet."

The Hottentots have this in common with the Negro, Aethiopian, and other races, that, as the latter smear themselves with oil, they smear their bodies with animal fat, and especially their heads, sprinkling also on their heads the ash of burned herbs, which they call in the vernacular *bouchou*.[19]) Wives perform this service for their husbands.

They cut the lobes of their ears across in a wide slit, and stretch the aperture by inserting a stick, or a tobacco-pipe, or, what is more usual with them, coral ear-rings.

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[18]) On this woman, see below, p. 126, n. 26.

[19]) Buchu was always ground, ie, powder, never burned.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
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HOW THE HOTTENTOTS BUILD THEIR HUTS.
(In the background is a representation of a kraal.)
[*After Kolb.*

[facing p. 116]

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. XI.

Clothing.

291 The use of woollen garments is unknown to them although they are often vexed by great cold. They use the skins of wild animals, and of oxen and sheep. The clothing of the men, therefore, whether chiefs or commoners, is exclusively of skin, and consists of a *colobium* or blanket made of the hide of ox or sheep, and called by them *karos*. This supplies the place of a bed, of a box, and of almost all furniture. With it they protect themselves from the rain or from the cold. Not but what the garment is sometimes made from panther or goat-skin; and whereas the common [622] folk cover their loins with fox-skin, the chiefs use otter or badger. Nor indeed was Hercules himself, the invincible subjugator of so many peoples, and now enrolled among the Gods, better clad, when he sojourned on earth, than with one skin or better companioned than by one club.

When it rains they cover the head with a leather cap, closely fitting on the crown, and rising up to a peak, with flaps on both sides to cover the ears. Round the neck they [415] hang a wallet in which they generally bestow their arrow-heads, but which they sometimes fill with tobacco. Their [301] arms above the elbow they adorn with circlets of ivory on which they sometimes hang their wallets. For the rest they are naked, except that they sometimes protect the soles of their feet with shoes of dried ox-skin. These, [262 261] under the pressure of necessity, they devour boiled or roast, sacrificing their footgear to assuage their hunger.

The clothing of the women consists of sheepskin garments, to wit, a cloak and an apron, with which they take more care to cover their private parts in public than [302] the men do. They bind their hair all round with a band likewise made of skin. They rarely go shod, but instead they protect their ankles with rings made of dried withies lying closely one on top of the other. Some think that these rings are made of dried sheep-gut, others that they are fragments of membrane from the fresh hides of oxen twisted into a circular shape.[20])

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[20]) Few of the early writers seems to have thought it necessary to investigate closely the exact nature of these rings, about which their statements vary so much that it is difficult to know what to believe. Maxwell's observation is probably the least fantastic: "The women wear skins cut in thongs about their legs to the length of a great many yards, which when dry with the inside out look so like sheep's guts that most strangers have mistaken them for such" (*V.R.S.* 5, 50).

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

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HOTTENTOT DANCES AND MUSICAL INSTRUMENTS.
(1. Gom-Gom; 2. Rommelpot.) [*After Kolb*

[facing p 132]

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

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How the Hottentots milk their Cows (A) and make Butter (B).
(After Kolb.

[facing p. 178]

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

133 There is a river a day's journey from the Cape, fed by many streams, which with a gentle motion pours its waters into the ocean near Saldanha Bay.[51] Several times in crossing this I have caught the smell of sulphur. It was 660 like the smell I remember encountering in the year 1673 in Latium in the open country, when I was on my way from Etruria, on the right of the Via Flaminia not far from Civita Vecchia. After my departure from the city, I hear, this region was shaken by an earthquake and almost overthrown. May the Gods avert the omen, and falsify my fears, so that no similar disaster may at any time fall suddenly upon these heedless, unprepared colonists, and that we may not see here a second Aetna, or some Vesuvius to rival its fires, bursting forth in a moment. Though assuredly my own experience of the preludes to such disasters makes it clear that a deadly prodigy like this portends no good. Oh, that I may be a false prophet of evil, and that the Gods above may bring it about that by timely expiations, humble purification, and acts of propitiation we may experience an averting Jove who will lay aside his angry but not inexorable bolts! Pardon the digression.

778 A certain Dutchman whose word I can trust assures me that he has never passed a certain rock a mile or two 782 distant from his farm, without observing the natives who accompany him pluck a branch from some shrub or tree hard by and strew it upon the ground as a sacred offering.[52] Being asked the reason for this act they replied, without further explanation, that it was the custom of their ancestors from of old and long in use among them, and that they took it very ill that our countrymen should foully insult their worship by disburdening their bowels in this sacred spot.

One or two natives have told me in addition that at annual gatherings at a fixed place and date under a shady rock they offer tribute of sacrifice as if to an oracle. But on this point I shall speak more at large below.

562 Their women, who are wonderfully complaisant, and no [582] less chaste, they abuse like cattle or slaves, making them bear loads upon their backs, and they keep them under ● 291 a harsh and rigid discipline. From ankle to knee their legs are bound with a close series of loops and thongs,

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[51] Probably the Berg R.

[52] A similar usage was noted as far back as 1658 by Corporal Willem Muller (see above, p. 77). The "rock" to which G. refers was probably one of the "graves" of Heitsi Eibib, one of the outstanding figures in Hottentot mythology and belief. Cf. above, "General Introduction," p. xiii, and Schapera, *op cit.*, 383 ff.

10: Grevenbroek F-5 (ca. 1694)1933
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South Nguni FX17

600 videntur redimita, quo eorum pondere praepeditis, haud aliter ac ōēreatis, malitiosae desertionis, aut abnoctandi, longiusque quam par est à gurgustiolo aberrandi facultatem, semper novitatis avidis caute provideque his periscedelibus recidant.

Quotiescunque foras palatum et pabulatum procedunt, ex dorso manticam, bulgam, ascoperamve, et in illa nonnunquam infantulum sedentem secum asportat, convasantes quaecunque huc et illuc observando ab obviis exterebrare, aut ex campis tripedali ferreo, quandoque etiam ligneo vecte, in mucronem deficiente, imaque sui parte cuspidato, effodere valent.

In Magocis filias cum hospitibus stupro coire parentes patiuntur, comitasque habetur vulgati corporis vilitas, totaque impudicitia (honos castis abstinentibusque auribus oculisque sit) urbanitas vocatur, modo pretium flagitii lunula, condalium, dactylion aeneum ferreumve, vel novena aut dena vitria corallia, hisque similia muliebria monilia crepundiaque dentur, et abstineant cavantque parentibus coram lascivire, et propudiosa, turpia, obscaenaque jacere verba, aut reverentiae pudorisque claustra violare, qui quàm aegrè ista ferant, et quàm gravia ipsis sint haec flagitia, torvo et reflexo in tergum vultu, fronte obducta, teretibus religiosisque auribus, et propero secessu, solliti suos adamare et deperire liberos, pudibundi talibus vitiis abhorrentes, testabuntur nec facili usquam gentium parentes, nil ve[r]nale redolentes, intimioris in liberos pietatis invenies, nullo aere nec quantovis pretio extraneis eos mancipio distracturos. Liberis quippe servitutis pretium ingratum est.

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● 291 [244]) This statement does little credit to G.'s fund of commonsense. A more reasonable explanation of these leggings is given by Dapper (see above, p. 33).

S 101 [25]) i.e. AmaXhosa, a branch of the S.E. Bantu. The spell "g "Magosi" or "Magoes" figures in the various reports of the "Stavenisse" crew.

S 836 576 573 [24]) The foregoing passage is obviously based on the following remarks of the "Stavenisse" crew: "The unmarried daughters may indulge freely in love, nor is it any disgrace for them to sleep even with married men, although for this they must be paid, generally with three iron finger rings, or 10 or 12 coral beads, or some similar objects. The men are greatly offended if anybody should speak dishonourably or disrespectfully of their daughters, sisters or other female relatives, and show this by at once leaving the company" (free translation of the original Dutch account, given

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and on no other ground and for no other reason, as it seems to me, than that they may be deprived of the opportunity of running away, or spending the night abroad, or wandering farther than is right from the hut, by being hampered with this weight of bonds, as if wearing greaves.[**]) For the women have an unfailing curiosity, the satisfaction of which is with careful foresight baulked by these shackles. 562 291

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Whenever the women go abroad for exercise or to get food, they carry upon their backs a knapsack, bag, or wallet, sometimes with a baby sitting in it; and, looking hither and thither, they collect anything they can, either by extortion from those they meet upon their way, or by digging in the fields with a lever three feet long made of iron, or sometimes of wood with a pointed spike at the tip. 222 482 412

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Among the Magosi[**]) parents allow their daughters to have sexual intercourse with strangers. This promiscuous cheapening of their person is regarded as polite, and complete shamelessness (I beg pardon of chaste and delicate eyes and ears) is called good manners. But the price of the sin must be paid, which is some brooch or ornament for hand or finger made of brass or iron, or nine or ten glass beads, or other like womanish toys or gauds; and they must likewise exercise care not to practise their wanton sports in presence of the parents, nor utter shameful, coarse or obscene words, nor pass the bounds of modesty and respect. How ill the parents brook any such offence and how weightily they view such faults may be judged from their grim, averted looks, their frowning brows, their scrupulously guarded ears, and precipitate retreat. For though they have much family affection and are passionately devoted to their children, they are filled with shame at such faults and shrink away from them.[**]) You would not easily find anywhere in the world parents, who without the least wish to make a profit out of them, have a deeper love and respect for their children. No money, no price will tempt them to sell them into slavery to strangers.[**]) Freemen despise the price of servitude. 836 576 543

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is Godée-Molsbergen, op. cit., III, 84). The verbal embroidery is all O.'s.—The custom to which reference is made here is probably that known to the Amaxhosa as ukumeteka, a form of unconsummated sexual intercourse practised by unmarried boys and girls (Soga, *The Amaxosa*, 113 ff.). 836 576 543

**) "It would be impossible to obtain slaves here, for they will not for anything in the world dispose of their children or any of their relations, having an outstanding love and regard for one another" (Godée-Molsbergen, op. cit., 85).

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length. The first step is to mould the clay into a circle to form the bottom of the pot; then by further moulding they make a deep or wide vessel as suits their fancy and the law of proportion; this is polished and smoothed inside and out with the fingers and with a sea-shell, and smeared all over with a red colouring matter rather like minium; the pot is then left for a day or two in the same house in which it was made, well covered with a skin or mat so that it may not get too much air or wind, and so dry too quickly and fall into cracks; finally the pot is stuffed with dry cowdung, provided with handles and placed on a bright fire. After baking it is ready for various uses.[73]

Furthermore the inhabitants of the interior are very skilful in making closely-woven pails or baskets of reeds for drawing water or holding any sort of liquid. They are about the size and shape of our buckets and are perfectly water-tight. In the western parts Europeans have seen weels and nets (of native manufacture).

Both men and women cover their private parts with a sheepskin or some other kind of skin.[74] Their hair is sprinkled over with various ornaments and gauds, including sea-shells, snail-shells, and many things cast up by the sea, their ears are heavy with pendants; and sometimes the men have the tail of a hare standing up on their crown like the plume in a soldier's helmet. Whenever they kill a sheep or any other animal, they smear themselves with the gall and twine the gall-bladder with their hair. But if the animal has been slain for the cure of a sick man, they superstitiously make libation of the gall, and put the gall-bladder, as I have said, on the roof of the hut in which the sick man is.

Ranging from neck, ears, and thighs the women wear chains, loops, pendants, threads, cords and strings of coral, or copper, ivory, iron or glass beads; on their fingers are various rings, and on both wrists, as a rule, similar treasures.

The men, whether walking or sitting, generally carry in the right hand the tail of a panther, fox, skunk or other animal drawn over a stick a cubit's length; and this serves them in place of handkerchief or towel to wipe away rheum or sweat. The men likewise have a leathern band, sash, or girdle, two or three fingers wide and several ells in length, which they bind round their bare thighs and tie in a knot near the rump. The two ends of it hang down like a tail between the buttocks to the length of half an ell.

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[73] The following description of Hottentot clothing is very slight, but in substantial agreement with those given by other writers.

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I have now described the outfit of a fashionable male, and the dress and adornment in which the women, both wives and maids, flaunt themselves, festooned with ribbons and half-naked, and smeared with various decorative pigments. Among the Magosi when women meet, they embrace and kiss, their faces beam with joy, each takes the other's hand in friendly greeting, and they enquire of one another: Where from? and Whither away? How does your health? and what is the news in your part? and what new ditties and dances have you learned? chatting together as thick as thieves.[75])

The men on this side of the mountain follow the ancient Roman practice of binding their feet with skin shoes by way of sandals; the women do so only in thorny bushes and thickets through which no lion or wild beast could force a way, otherwise their feet, which are wonderfully small, are bare and unshod. If hunger overtakes the natives in desert places far from their huts, these velskoene, pounded with flints and roasted on the fire, furnish their last repast.

Some assert that their race came into being from a male and female simultaneously sprung from the earth; others, among the Magosi, following the steadfast tradition of their ancestors, and one more in harmony with the Jewish and Christian Scriptures, ascribe their origin to a man and his wife who in remote times descended through a window on to the earth. All are agreed that from these first parents they learned agriculture and the storing of grains and berries, the milking of cattle, the brewing of beer and the making of bread.[76]) There is a gleam of sense in their words.

Their food is as rough as their clothing, and both are lacking in elegance and refinement. On the ground, after washing their hands, they eat the food the women have prepared; on the ground they sleep. The same skin that covers them by day is conveniently converted at night to supply the uses of a pillow, a mattress, a rug and a mosquito net.

Our nearest neighbours whose wanderings bring them quite close to us, and those who are scattered over the mountains, live a hand-to-mouth existence as robbers and cattle-raiders; they keep to desert places untouched by human cultivation; they are bound by no discipline, obey hardly any custom or law, and are not subject to the

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other, men and women, young and old alike, asking whence they come, and where they are going, what news they have, and whether they have not learned any new dances and songs."

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The possessions of one deceased fall to his sons in equal proportions; if they fail, the next of kin succeeds.[85]) A brother inherits the property of a brother, not the father. In the last event an outsider is called in, for the daughters are forever debarred from inheriting from a father, a brother, or any other source. And indeed by the most ancient law of nations they are regarded as the end of one family and the beginning of another, and are made of small account(?).

It is the native fashion to dress like herds in skins, and they all go clad in the hides of lions, leopards, tigers, zebras, sheep and other animals wild or domesticated. The skins are prepared by being softened in fat and grease and well worked. Sometimes they wear them inside-out. They are very particular to wrap themselves each in his own skin, and never to throw away an old one. I have however occasionally seen a distinguished warrior, who was a mighty man of action, or one conspicuous above his fellows for his fine physique or greatness of mind or lofty stature or noble birth, dressed in a skin of a distinctive colour and with a tasselled edge.

Like all Africans and Asiatics they rub their limbs with any sort of fat, just as if it was olive oil, anointing themselves copiously as a protection against the danger of sun, cold or disease. The noisome stench of which our people accuse them is to be ascribed not to dirt but rather to a plant known to European botanists and called Bochu by the natives. This they crush with stones and reduce to a powder, and then sprinkle or rub on their heads as a sweet fumigatory, potent charm, or disinfectant scent. Strangers find the smell of this plant unpleasant, heavy, and offensive, but to those who have had time to become accustomed to it, it seems choice, fragrant and agreeable.

They set very great store by the plant Daggha, as they call it, the roots of which they make into little cakes not exceeding in size the silver coin known in the vernacular as a rix dollar; and these they chew, as the Indians do opium and the Egyptians oetum. It puts them to sleep, but never maddens them.

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to daughters" (Molsbergen, iii, 65). Actually, in any Xhosa household, the principal heir is the eldest son of the first wife, who has to make provision for his younger brothers and sisters; in polygynous households, the eldest son of each wife inherits all the property alloted by the father during his lifetime to that wife, but the eldest son of the first wife succeeds to the headship of the family. If a man has no sons, his property is inherited by his father if still living; if not, then by his eldest brother of the same "house". (Maclean, *Compendium of Kafir Laws and Customs*, 1858, 71-72).